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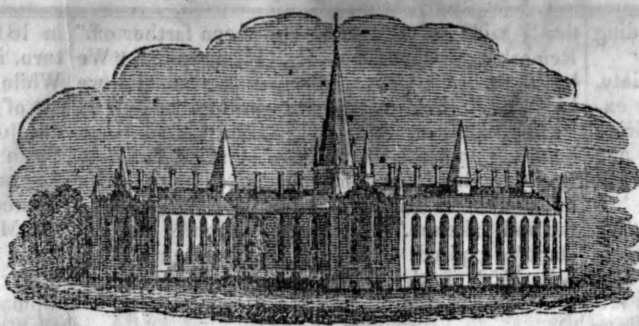
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. II.

GAMBIER, OHIO, FRIDAY, OCTOBER 7, 1831.

NO. 6.

...GEORGE W. MYERS, PRINTER...

## GREEK MISSION.

*The following is part of a joint communication from Messrs. Robertson and Hill, dated ATHENS, May 7th, 1831.*

(CONCLUDED.)

We shall now enter upon some statements in regard to our residence at Tenos. We have already said that one cause why we have not written before to the Committee, has been the hope from time to time to furnish more definite information and the continual disappointment of this hope. The same cause, combined with others, has prevented us from forming an institution for education there. The idea that in a few weeks or months we might possibly remove to Athens, made it unwise to act with precipitation. But besides this, up to the time of our present excursion, we had been unable to secure the services of a suitable teacher. The loss of these few months in regard to the school, is however, the less to be lamented, when it is considered that Tenos is far better supplied in this respect than most other parts of the country; and that Mr. King has already a female school of two years standing. We have not however, been wholly without employ, even in regard to education. Our wives have had almost from the beginning, a female class to take lessons in English, the New Testament being used as the School book. This gives them at once an opportunity of improving themselves in Greek, and of securing the good will of some of the leading families from whom their pupils come. Brother Hill has also had constantly a similar class of young men, and brother Robertson has given similar lessons, though less regularly. Much of our time has of course, been spent, in the acquisition of the language and the progress of the whole party has been fair and steadfast. The residence of some of the first families of Greece at present at Tenos, has given us opportunities of securing an influence which may hereafter prove of great advantage. It is from these families, that our pupils have come to us. The Greek Bishop shortly after our arrival, left town upon a general visitation, of his diocese, and did not return until after many weeks, so that we did not see him until a little more than a month since. Our first visit was a very interesting one, and we were rejoiced to find him quite well versed in both the Old and New Testaments. He was particularly occupied with the study of the prophecies, and we were amused to find, that in some things, he was nearly of the same views with sundry persons in Great Britain and the United States, he seems fully persuaded that in the year 1840, there will be a general union of Christians throughout the world, into one visible church. He soon returned our call and sat with us more than an hour expressing at his leave his gratification as this opening of friendly intercourse between us. The Economist of the Bishop, the next clergyman in point of rank, made the first visit to us, and the principal parish priest frequently brings or sends to us bunches of fine flowers as tokens of his good will. We never lose sight of the principle approved by ourselves and enjoined upon us by our instructions, by no means to attempt proselytizing. And here our profession as Episcopalians, *as in other respects*, gives us a very decided advantage. We tell them plainly, that we recognize them as an Apostolic Church,

and should be sorry to see the integrity of their Church violated; that our object is to diffuse light around us, and not to form any new sect; that our Church planted originally by an Apostle, or at least in apostolic times, in Great Britain, has the same orders of ministry with their own; that we have all suffered from the usurpations and impositions of the Church of Rome in times past, but that we hope the day is soon coming, when we shall unite to resist her influence and also to war together against the errors and abominations of heathenism and Mahomedanism. With men as enlightened as Professor Theophilus, we sometimes say, “Your Church is like a vessel too deeply laden. Besides the precious truths of Christianity, it is burthened with many superstitions, the gradual accumulation of ages of ignorance and slavery. Unless these are swept away, the ship must sink. We are anxious to aid in preventing this. Look at France and Italy. You know full well, that by far the larger portion of enlightened men in these countries have been driven by the superstitions of their Church into infidelity. You see also, that such is becoming the case with the youth of Greece, in proportion as they receive a more cultivated education. Let us then use every prudent means to avert the threatening evil.” We find that our explanations of the state of our Church, the nature of our conventions and government—the education, character, labors, and mode of paying its ministers, are usually listened to with great interest. A few days since, while walking brother Robertson met a priest in this city. He embraced him with great warmth and seemed rejoiced to see him. Upon a little inquiry he found that it was one whom he had known two years since at Egina. Another thing which has added interest to many of our interviews has been the exhibition of the portraits of our Bishops by which they may see the costume, &c. We have Pekenino's portrait of Bishop White, Main's of Bishop Hobart, and others of Bishop Griswold, Chase and Seabury. We should be glad if we had more, and also the works of our Bishops.

For the benefit of our families, as well as our individual comfort we hold a regular service, morning and afternoon, every Lord's day, in our own rooms. We may, therefore, use the apostolic style, and speak of the church in our houses. We have frequently also Greek friends present with us. It produces a happy impression upon them, to see us so regular in religious duties, and the impression is increased, by their learning that we observe also the leading fasts and festivals of the church. The latter of course, is not the case with Missionaries of other denominations. Prince M. when in Tenos, sent a note, requesting permission to attend our services. It was a communion day with us. He came, together with his wife and her sister. Two other respectable Greeks were present, and two Greek boys who understood English. Indeed all the party had some knowledge of the language, and prince M. and his wife quite well versed in it. We have always a supply of Prayer Books on the table, and the Prince regularly responded throughout the service.

As our presses did not arrive until the 23d of March, we of course have only entered upon the work of printing. The whole establishment arrived in good order, but some trifling mistakes were to be corrected. For instance, the cases

for the type were prepared for English, instead of Greek letter. By accounts from Tenos, which we received yesterday, Mr. Bingham is just putting to press our first tract. It consists of two extracts of a little Greek volume of devotions and meditation. One is on the observation of the Lord's day and Festivals: and the other on prayer. They are simple and level to the lowest understanding, and the matter is very pious and useful. One of our Greek friends is translating for us in token of friendship, “Conversations with a young Traveller,” a Tract much needed for the better educated youth of the country. We shall probably receive other similar favors; thus lessening the expense of the press.” Our last letters from Tenos state that a MS. Greek spelling book has just been forwarded from Smyrna, with a request to publish it. It is a desideratum in all the schools. An intelligent young physician, educated in Germany, has a small dictionary for schools, which he desires to publish. Other works have been proposed to us, but not exactly of a size and character suitable for our press, though they would be very useful to the country. An advocate from Mycom came to see us, to ascertain whether we could print a translation he had been making of Vattel's Law of Nature and Nations. We have made some collections, chiefly at second hand, from the fathers, on the importance of scripture to the people, and their rank and value as the foundation of all religious truth. But unless we are supplied with copies of the leading Greek Fathers, we shall, in this department be able to effect little. Brother Robertson owns the Greek Eccles. Historians—Eusebius' Denon. & Prepar. Evangelica—Isidore of Pelusium, and Gregory Thaumaturgus. But we need also that the Apostolic Fathers, Cyril, Basil, Chrysostom Clemens Alexand., Theodoret, and one or two others in the original. Cave's Lives of the Fathers, Bingham's Eccles. Antiquities, and Kenaudot's history of Liturgies would also be of great use to us.—We know that the Society cannot use the liberality in this respect of some other institutions, and we are anxious not to increase its expenses: but, if due notice were given are there not brother clergymen (or perhaps even pious laymen,) who might individually spare one or other of these works from their libraries, for the sake of the cause. They might remain the property of the Society, and only be in our trust for the benefit of the Mission.

In regard to our publications, we feel that there is need of very particular attention, both in regard to the matter and style. Books that would be very useful to us, would often be neither interesting nor useful to the Greeks. We propose therefore, to publish Tracts selected from works in repute among themselves, whenever we can find pieces suited to our purpose. This will save the expense of translating, and obviate objections as to style. Still we shall often have to employ translators, and here we trust, we shall be far more successful than if we were out of Greece.

We acknowledge with gratitude the benevolent donation of the Philadelphia Female Bible Society, for the purchase of scriptures for the Greeks. We have forwarded the bill to Mr. Van Lennep at Smyrna for sale, and Mr. Barker, agent of the British and Foreign Bible Society there, will forward us scriptures to the full amount: half of



which will be handed over to Mr. King, according to the direction of the ladies.

We have the pleasure to state to the Society, that Mr. Bingham is likely fully to answer our expectations. His modest piety, and his retiring manners, are united with much good sense, and energy in his work. We hope much from his labors.

Some months since, a Missionary Brother, Mr. Jetter, of the Church Missionary Society, wrote a letter to our excellent friend Mr. Newton. It is not improbable that Mr. N. may have laid this letter before the annual meeting in May. From Brother Jetter's own, he presented no very flattering picture of the sphere of usefulness in Greece, and we feel ourselves here called upon to make some reference to it. Mr. J. had been for six years past usefully employed in India, had mastered the difficulties of two languages and had formed several large schools, which were under his direction, when the decline of his health compelled his return to England. After a partial restoration of strength, he was sent, though contrary to his own wishes and judgement, (his heart being in India,) to Greece. He arrived at Syra when Dr. Korck was in the height of his difficulties, and found not so welcome a reception as he could have wished, the Dr. having written to prevent any Missionary for the present coming there. Syra is a miserable looking barren rock, and the very scene tended to damp the spirits of one coming under such unpropitious circumstances. Mr. J. soon resolved upon another effort to get to India, and wrote an earnest letter to his Society on the subject. In the mean time, ignorant of the language, he remained almost wholly unemployed, and, having taken a house outside of the town, for the sake of economy, there was but little communication between him and Dr. Korck. Thus solitary, he thought and talked of nothing but India, and supposing that Syra was a faithful mirror of all Greece, he formed his views and expressed them accordingly. His wife who is less swayed by feeling, would prefer remaining in Greece. Of late he has received a reply from the Society, refusing to grant his request. This has urged him to more activity here, and to greater efforts to acquire the language: his spirits have begun to revive, and he was induced to join in our little excursion. The partial view of Greece which this has afforded him, has already greatly changed his views. I have this moment read to him what I have here written, and he says that he fully assents to it."

From the foregoing, it will be seen that our Greek Missionaries have an ardent desire that suitable habitations should be erected for their accommodation and comfort. Happy would the Executive committee be, were it in their power to comply with the wishes of those devoted men. Such however is the state of the Society's resources, that they would not feel themselves justified in appropriating any portion of its present funds for this purpose. They will, however, thankfully receive and most sacredly apply to this object any contributions which may be offered.

#### LAST HOURS OF EDWARD VI.

When Edward became sensible that his malady must soon find a fatal termination, he prepared for the parting struggle with unaffected piety. About three hours before his death, as he lay, his eyes closed, and his attention to surrounding objects almost extinct, he thus poured out his heart to the Father of mercies:—"Lord God, deliver me out of this wretched life, and receive me among thy chosen; howbeit, not my will, but thine, be done. Lord, I commit my spirit unto thee. O Lord, thou knowest how happy it were for me to be with thee; yet for thy chosen's sake, send me life and health, that I may truly serve thee. O my Lord God, bless thy people, and save thy inheritance. O Lord God, save thy chosen people of England. O my Lord God, defend this realm from Papistry, and maintain thy true religion; for Jesus Christ sake." After uttering this prayer, he turned his face, and opened his eyes. These meeting his attendants, he was thrown into confusion. "Are ye so nigh?" the dying youth mo-

destly said: "I thought ye had been farther off." Remarking his uneasiness, Dr. Owen replied, "We heard your highness speak: what you said we know not." Edward meekly smiling, added, "I was only praying to God." While his soul was hovering upon the very edge of eternity, Sir Henry Sidney held him in his arms, when he suddenly exclaimed, "I am faint: Lord, have mercy upon me and take me." He spoke no more, but instantly expired. He died at Greenwich, July 6th, 1553, in the sixteenth year of his age.—*Youths Instructor.*

From the (London) Christian Observer.

#### ADMIRAL SIR C. PENROSE.

The following account of one who was a constant reader and admirer of the Christian Observer, and who occasionally contributed to its pages,\* is submitted to the editor for insertion.

The late Sir Charles Vinicombe Penrose, K. C. B., Vice-Admiral of the White was born at the Vicarage of St. Gluvins, in Cornwall in June. 1759. He was the youngest son of the Rev. John Penrose; who had long performed the office of a pastor of that parish, in a manner which renders his memory still blessed there; for he was a man whose unwearied assiduity in doing good, both in and without the walls of his church, whose warm affection towards his family, good sense and playful cheerfulness, fully justify the eulogium on him expressed so well by Hannah More, in the epitaph engraved on his monument:

"If social manners, if the gentlest mind,  
If zeal for God and love for human kind,  
If all the charities which life endear  
Can claim affection or demand a tear,  
Then, Penrose o'er thy venerable urn  
Domestic love may weep, and friendship mourn.  
The path of duty still untired he trod:  
He walk'd with safety for he walk'd with God.  
When lost the power of precept and of prayer,  
Yet still the flock remain'd the shepherd's care,  
Their wants still nobly watchful to supply,  
He taught the last best lesson—how to die."

Often while treading the slippery path of youth, and passing through the various trials of the world, did the subject of this narrative reflect with comfort on the prayers offered up for him by his excellent parents.

His temperament was remarkably ardent and lively. He early chose the life of a sailor for his profession, and was educated for it at the Naval Academy at Portsmouth. Every study connected with the service, became his pleasure, and he always continued warmly attached to it: spending a great part of his life in his active duties, and when on shore being never long without giving the powers of his mind and his ready pen towards endeavors to improve its science, for the comfort and moral character of the seamen. He was greatly respected and loved in the service, and he always preserved among his most valued papers, two letters which he received from the crew of the Cleopatra when obliged from ill health, to give up the command of that ship, after bringing them in safety through the dangers of the mutiny at the Nore, in the very midst of which they were placed.—They express themselves with gratitude for, the "cautious authority" with which he had acted towards them, and hope he will excuse the freedom of their expression because "love will make free."

Most of his time was passed at sea till the peace of Amiens. When war broke out, his health was not restored from the effects of a stroke of the sun in the West Indies, but he accepted the command of the Sea Fencibles on the north coast of Cornwall, and this not being incompatible with some leisure, he took a piece of waste ground adjoining his residence at Ethy, in the same county, and made it his delight to bring it into cultivation at the same time forming, and, so far as his limited means extended executing plans for the improvement of the cottages of laborers.

Having recovered his health, he was appointed,

\* Among the communications with which admiral Penrose favored us, were some useful suggestions and exhortations respecting the popular circulation and study of the Scriptures, both on shore and at sea, for which he had long been a zealous advocate, both by his personal efforts and anonymously in print.

in 1810, Commodore at Gibraltar, and on his return, in 1813, a Commissioner of Naval Revision. While thus employed, he was promoted to the list of Admirals, and immediately named as naval coadjutor with Lord Wellington on the coasts of Spain and France. He had no sooner struck his flag on the conclusion of peace in 1814, than he hoisted it again on taking the naval command in the Mediterranean, where his clear head, sound sense and suavity of manners, rendered him very fit for what was then the scene of much delicate diplomacy. Both here and at Gibraltar, he gained the warmest tributes of gratitude from the mercantile service; and he received the order of St. Ferdinand and from the king of Naples, and those of the Bath, and St. Michael, and St. George from his own sovereign.

From the period of his return in 1819, his life was spent in the bosom of his family, and as he had before seemed fitted exactly to fill the sphere of active life, so he now appeared born to adorn a retired station, giving up the society in which he was so calculated to shine, that he might devote himself to affectionate attendance on a beloved daughter, who after lingering eighteen months in consumption, expired in his arms, in that peace which passeth understanding; and to cheer and to support the declining years of his wife. And as he had in his public career guided his steps by the true principles of Christianity, so now more and more he bent his way heavenward. He was the kind friend of all around him; the peace maker in his neighborhood;—taking constantly more interest, and a more active part in the religious and benevolent societies of the times; and employing his retired hours in studying the word of life, from which he always came with delight, informing his family how its richness opened on him, and forming from it a numerous collection of lectures for the instruction of his household. Thus was he, by the mercy of his heavenly Father, prepared for his sudden call from mortal life.

In Sept. 1829, he lost an only brother, the Rev. John Penrose, Rector of Fledbro' in Notts, from paralysis;—one who, in his family and pastoral duties and affections, followed the steps of his father; and who from his youth had eminently exemplified that "pure and undefiled religion," to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." He was arrested by the hand of death in his office as he rose in his accustomed place to commence the service of the Church;—received the warning with resignation to divine will, and closed a life of exemplary piety with the humble prayer,—"God be merciful to me, a sinner, for CHRIST's sake!"

While mourning this loss, the subject of this memoir, who though old in years, appeared in the vigour of life, little anticipated the nearness of his own similar end. On the Christmas day of last year, he read an appropriate discourse to his family assembled in the evening, and afterwards sang a suitable hymn or sacred carol for the festival. On the night of the 26th, he was seized by a stroke of palsy. Recovering from the fit, he was instantly aware of his situation, and how were the hearts of his alarmed family rejoiced in the midst of their affliction, by hearing him exclaim. "I love God—I love Jesus—I am not afraid to die—This is a faithful saying, and worthy of all acceptance, that CHRIST JESUS came into the world to save sinners;" which was the text he had read the day before. For two days his speech continued, nor was his intellect the least disturbed. His worldly affairs were all in order and he spent his time in affectionate expressions towards his family and friends,—exhortations to Christian peace wherever he thought they would be useful, and words of thankfulness and resignation towards his GOD and SAVIOUR. The general tenor of these may be inferred from the expression just quoted. He fell asleep—and early in the new year he awoke it is humbly, yet confidently trusted, through the infinite mercies of his Redeemer, to a purer and better and heavenly existence. His remains were laid in St Winnow church-yard, attended by a concourse of real mourners, who lamented at once his public and private loss.



From the Church Member's Guide.

CHARACTER OF A MINISTER'S WIFE.

In her own personal character, there are two traits which should appear with peculiar prominence, and shine with attractive lustre in a minister's wife, these are *piety* and *prudence*. Her piety should not only be sincere, but *ardent*; not only unsuspected but eminently conspicuous. Her habits, her conversation, her whole deportment, should bear the deep bright impress of heaven. She should be the holiest, most spiritual woman in the church. Her *prudence* should equal her piety. Without the former, even the latter, however distinguished would only half qualify her for the important station. Her prudence should display itself in all her conduct towards her husband. She should be very careful not to render him *dissatisfied with the situation he occupies*. Many a minister has been rendered uncomfortable in a situation of considerable usefulness, or has been led to quit it against the convictions of his judgment, by the capricious prejudices of his wife; whose ambition has aspired to something higher, or whose love of change has coveted something new. A minister's wife should consult her husband's usefulness, and be willing to live in any situation, however self-denying its circumstances may prove, where this is promoted; and considering the influence she has over his decisions, she should be very careful how she employs it *in those seasons when a change is meditated*. Her prudence should render her extremely careful, *not to prejudice her husband's mind against any individual who has, designedly or unintentionally injured her*. In not a few cases, have pastors been drawn into contention with their friends by the imprudent conduct of their wives, who, possessing a morbid sensibility of offence, have reported, amidst much exaggeration, affronts which they ought not to have felt—or feeling, ought to have concealed. Instead of acting as a screen to prevent these petty vexations from reaching his ear, they have rendered their tongues a conductor, to convey them to his bosom. They should hide many things of this kind, which is not important he should know, and soften others of which he cannot be ignorant.

In all cases *where her husband is the direct object of a supposed or real injury*, a minister's wife should be very cautious how she acts. Intended by nature, and inclined by affection, to be a partisan and an advocate in her husband's cause, so far as truth and holiness will allow, she should at the same time endeavor rather to *mitigate than exasperate* the displeasure of his mind. Her breath in such cases, if imprudently employed, may fan a flame which in its progress may consume all the prosperity of the church, and half the reputation of her husband. Let her therefore *govern her own spirit*, as the best means of aiding to govern his. Let her calm, conciliate, and direct that mind, which may be too much enveloped in the mist of passion, to guide itself. Let her not go from house to house, dropping sparks and scintillations from a tongue set on fire of hell. If her husband be the head of a party, let her not envenom their minds with bitter words, which are sure to be rendered still more bitter, by the lying reporters who carry them to the opposite party. Prudence in a pastor's wife, would have often saved a church from division.

ADAM CLARKE.

We know not how we could present Dr. Clarke in a more favorable attitude,—if he were about to be contemplated as a *practical* Christian,—than that in which he is seen in the following extract from a letter, written by himself to the senior publisher of the Christian Advocate and Journal and Zion's Herald. Whatever may be thought of some of his speculations on the Scriptures, he must be acknowledged, in this instance, to have succeeded as a *practical* Expositor, as doubtless he has in many others.—*Christian Mirror*.

My wife and I have both got a disease that is found to be in this country incurable, viz. *old age*. It would have been less fatiguing had I taken a voyage to America this year, than that which I took to Ireland, laboring through March, April, and May, in the mountains, bogs, &c. of that

among the miserable neglected poor. God has enabled me to get about 700 under Christian efficient teaching, by able masters, all Methodist local preachers, who, after their school hours, go about through the neighborhood visiting the *parents* at their houses, reading to them the word of life, praying for them, and teaching them to pray. God has shone on this work in a very remarkable manner—but the labor (often in the open air) has been too much for 70 years of age; but my heart and spirit are as ever.

WHAT CAN I DO?

About four years since, a friend of Sabbath schools, (in deed, not in word merely) called at a house in one of our large cities, where the father attended a universalist meeting, and the mother had no decided religious sentiments whatever. What children did he find there? None. Yes—there was a little boy five years old, but he had never been at meeting, had never heard a prayer. But mark the result. He persuaded his parents to send this little boy to the Sabbath School. And this little boy was *Nathan W. Dickerman*. Who can estimate the worth of his soul? Who can set a value upon the influence which this example of early piety has exerted, and will exert upon parents, teachers and children, throughout our country?—Now, is there not some little boy, whom you could visit, and bring out to the Sabbath school? Go—and he may become a *Dickerman*, a *Mills*, a *Martyn*, or a *Payson*. Some little girl? Do not fail to go—for she may be a *Newell*, a *Graham*, or a *Judson*.—*N. H. Observer*.

"BLESSED ARE THE PURE IN HEART."

In the word "pure" is implied purity of thought, word and deed—*charity* which would not stain the temple of the living God with unholy imaginations—*sincerity* which is not actuated by the policy of the world—*religious independence* which permits no violation of duty to God by a mean compromise with a sinful world—that love of holiness which spurns an unworthy measure however desirable or deserving the end to be gained by it. The "pure in heart shall see God." He shall abide in their spirits—shall be their constant companion and friend. He will delight in them—will uphold them. Though their integrity expose them to dangers, temptations and fiery trials, yet the God of Shadrach, Meshech and Abednego will walk in the midst of the fire and shield them from all harm.—Oh, how rich the rewards attending the faithful obedience of God's precepts. Who would not be "pure in heart" that he "might see God?"—*HERBERT*.

THE END OF THAT MIRTH IS HEAVINESS.

Prov. xiv. 13.

THIS expression of the wise man's experience of the emptiness of idle mirth and hilarity,—its utter insufficiency to diffuse the sunshine of real peace and joy within the breast, is very well repeated in the following original effusion from the Christian Advocate. Its sentiments are enforced by the anecdote subjoined,—which, though far from new, having met our eyes in a corner of the same paper, immediately after reading the lines, we have inserted in connexion with them.

Oh, speak not to me of the pleasure you find  
In the scenes of amusement and mirth;  
While the tear, and the look, and the sigh of mankind,  
Tell, they know of no pure joy on earth.

And why?—Oh! the heart!—'tis the heart tells them why!  
They are travellers hastening to death;  
While the smile, and the bliss, and the voice of the eye,  
Are but the refinements of breath.

For the soul has a void,—immortality; God  
Alone its immensity fills;  
And the pleasures of earth are a blank when employ'd  
To cure its diversified ills.

MELANCTHON.

Dr. Rush relates the following anecdote:—"A physician in one of the cities of Italy, was once consulted by a gentleman who was much distressed by a paroxysm of the intermitting state of hypochondriachism. He advised the melancholy man to seek relief in convivial company, and recommended him in particular to find out a celebrated wit, by the name of Cardini, who kept all the tables of the city to which he was invited, in a roar of laughter,—and to spend as much time with him as possible."

"Alas! sir," said the patient, with a heavy sigh, "I am that Cardini."—*Churchman*.

I HAVE SET GOD ALWAYS BEFORE ME.

Psal. xvi. 8.

A Christian man ought to be so composed and prepared as to reflect that he has to do with God every moment of his life. Thus, as he will measure all his actions by his will and determination, so he will refer the whole bias of his mind religiously to him. For he who has learned to regard God in every undertaking, is also raised above every vain imagination. This is that denial of ourselves, which CHRIST, from the commencement of his ministry, so diligently enjoins on his disciples; which, when it has once obtained the government of the heart, leaves room neither for pride, haughtiness, or ostentation, nor for avarice, libidinousness, luxury, effeminacy, or any other evils which are the offspring of self-love.—*Calvin*.

POLITICS AND RELIGION.

The Christian may take an interest, and ought to take an interest in public affairs—nay, he ought to maintain a ceaseless jealousy over the Constitution and freedom of his country; but a constant and noisy, and factitious meddling in party politics, is as injurious to his own personal religion, as it is to the interests of piety in general. *We do not cease to be citizens, when we become Christians; but we are in danger of ceasing to be Christians, when we become politicians*. It is with politics, as with money; it is not the temperate use, but the immoderate love of it, that is the root of all evil. Thousands of professors of religion have made shipwreck of their faith and a good conscience, during the tempests of political agitation; let Christians then as they value their lives, be cautious how they embark on this stormy and tempestuous ocean.—*Charleston Observer*.

PREPARATIONS FOR THE PULPIT.

Massillon justly observes, that "the want of prayer is the principal cause of the little good which the generality of pastors do in their parishes notwithstanding they may most exactly fulfil all the other duties of the ministry. They think they have performed their part well when they have performed what is commanded; but by the small advantage accruing from it, they might perceive that there is a something wanting. The minister who does not habituate himself to devout prayer, will speak only to the ears of his people; because the Spirit of God, who alone knows how to speak to the heart, and who, through the neglect of prayer, has not taken up his abode within him, will not speak by his mouth."

Philip Henry thus wrote upon a studying day: "I forgot, when I began, explicitly and expressly to crave help from God, and the chariot wheels drove accordingly. Lord, forgive my omissions and keep me in the way to duty!" Indeed as an old divine observes, "If God drop not down his assistance, we write with a pen that hath no ink. If any in the world need walk dependently upon God more than others, the minister is he."

It is stated of Mr. Bruce, one of "the excellent of the earth," in the troublous times of Scotland, that though he was known to take much pains in searching the mind of God in scripture, and though he durst not neglect the diligent preparation of suitable matter for the edification of his people, yet that his main business was in the elevation of his own heart into a holy and reverential frame and to pour it out before God "in wrestling with him, not so much for assistance to the messenger as the message." The effect was fully answerable to his labors, in the abundant evidence, that he was not alone in his work; but that in his earnest endeavor to "present every man perfect in Christ Jesus, he labored thereunto, striving according to his working, which worked in him mightily."

Mr. Spencer, of Liverpool, is stated invariably to have passed from secret communion with God to what he describes as "that awful place"—a pulpit. The uncommon interest and effect which appeared to rest upon his ministrations, were drawn more directly from his heavenly habit of mind, than from those unrivalled powers of pulpit eloquence that commanded universal admiration.



RELIGIOUS INSTABILITY EFFECTUALLY  
REBUKED.

It is well known that Frederick the Second, king of Prussia, took great pride in having his soldiers well disciplined; and was therefore particularly attentive to the conduct of the subalterns. It is perhaps not so well known that he sometimes manifested a real respect for religious people: for few men could more clearly discern the excellence of that practice which is produced by divine principles. While, therefore he sneered at the profession of religion, he promoted to offices of trust such persons as exemplified the Christian character.—The following incidents, which have not been published in this country, but are related on good authority, illustrate the truth of these remarks.

A sergeant, of the name of Thomas, who was very successful in training his men, and whose whole deportment pleased the king, was often noticed by him. He inquired respecting the place of his birth, his parents, his religious creed and the place of worship which he frequented. On being informed that he was united with the Moravians and attended their chapel in William street, he exclaimed, "Oh! oh!—you are a fanatic—are you? Well, well; only take care to do your duty, and improve your men."

The king's common salutation after this was, "Well how do you do? How are you going on in William street?"

Frederick at length, in conversation with the sergeant's colonel, mentioned his intention of promoting Thomas to an office in the commissaries department, upon the death of an aged man who then filled it. The colonel, in order to encourage Thomas, informed him of the king's design. Unhappily, this had an injurious effect upon the mind of the sergeant; for alas! such is the depravity of the human heart, that few can endure the temptation of prosperity without sustaining spiritual loss.

Thomas began to forsake the assemblies of his Christian brethren;—and when reproved by his ministers he said his heart was with them, but he was afraid of offending the king. The minister bade him take heed that his heart did not deceive him.

Soon after the sergeant's religious declension, he was again accosted with, "Well how do you do? How are your friends in William street?" "I do not know, please your majesty," was the reply. "Not know! not know!" answered the king, "have you been ill then?" "No, please your majesty," rejoined the sergeant; "but I do not see it necessary to attend there so often as I used to do." "Then you are not so great a fanatic as I thought you," was the royal answer.

In a short time the aged officer died, and the colonel waited on his majesty to inform him of the vacancy, and to remind him of his intention to raise sergeant Thomas to the situation.

"No! no!" said the king, "he shall not have it; he does not go to William street so often as he used to do." Surprised with this peremptory refusal, the colonel withdrew, and on his return found the sergeant waiting for the confirmation of his appointment.

"I do not know what is the matter with the king to-day," said the colonel: "but he will not give you the situation, he says you do not go to William street so often as you used to do.—I do not know what he means; but I suppose you do."

Presenting a low bow to the colonel, the sergeant silently departed; and bowing still lower in spirit before the justice of God, he then, and ever after, adored the greatness of Divine mercy, which did not leave him to be an example of the truth of that scripture which says, "The prosperity of fools shall destroy them."—*Wes. Meth. Magazine.*

From the Youth's Guide.

## THE POWER OF CONSCIENCE.

Thirty-six years ago, Mr. —, an attorney at —, was a scholar in the Free Grammar School at —. I was then a fellow-scholar; but my parents being in humble circumstances, I was obliged to leave the school, for the purpose of learning the trade of my father, and of earning an honest liveli-

hood, some years before my companion had finished his education. After my friend left the school, our intercourse with each other ceased: But we lived in the grateful recollection of days that were past, and that were to return no more. It was not until after the lapse of thirty-two years that one evening as I was passing along a certain street in —, I met a venerable looking gentleman, and thought I recognized the features of an old friend. Looking earnestly at his countenance, I felt persuaded that this must be my old school-fellow. I stepped up to him, begged his pardon for the liberty I was about to take, and asked him if his name was not —: to which he answered in the affirmative; and then with joy I exclaimed, "My name is —." At this, old recollections revived; hand squeezed hand, and affection met affection; our pulses beat in unison with each other; and the words, "I am glad to see you," were frequently exchanged between us. Our conversation turned on the days of youth: but before we had long conversed together, my friend very seriously said, "I have something to mention to you, which, in the reflective moments of my past life has always been to me a source of sorrow. If you will inform me where you live, I will call upon you to-morrow; and then we will talk about our youthful days and adventures."

On the day following, my friend paid me his promised visit; and after conversing on several subjects of a pleasurable sort he communicated to me the cause of his sorrow. "About thirty-four years since," said he, "Mr. —, the son of my master, coming to see his parents, we agreed to amuse ourselves in trying to shoot. Returning home in the evening, disappointed in our expectations, as we were crossing the new bridge, we saw four or five ducks a little above it, belonging to your father; and in my foolishness I exclaimed, 'Here is a fine shot;' and immediately fired at them, and killed two. We then proceeded home, and related the circumstance to the gentleman and his lady, who interrogated us respecting the ducks which I had shot. To which I answered, 'We have left them dead in the water, a little above the bridge.' I was strictly charged as soon as it was sufficiently dark, to go and fetch them. I did so, and was ordered to take them up into the garret, where they were dressed and on the following Sabbath, after returning from church, we all dined on them, enjoying ourselves at the expense of a poor industrious man. On this subject I have often sorrowfully reflected; and frequently purposed, and wished for an opportunity, to make restitution, but never before now was I so highly favored; and I will most assuredly perform what I have so repeatedly determined." To this I replied, "The statement you have made brings to my recollection the loss of the ducks; and your frank acknowledgment of the truth, I consider an ample restitution for the injury my father sustained by your juvenile indiscretion." He added, "I shall not feel comfortable unless I make restitution." I said, "My father and mother are dead." He replied, "I will give the money to you, as I feel it is my duty;" presenting me with a note thus inscribed, "Value of the ducks, and thirty-two years compound interest 13s. 4d." which sum he paid down, rejoicing that he had an opportunity of relieving his mind. It is two years since this was done. The subject has not been forgotten; and the fact is now made public, that others who have acted in a similar way, may "go and do likewise." The principles of strict justice between man and man ought to be sacredly maintained; and if in any instance they have been violated, restitution ought to be conscientiously made.—The lapse of years can never cancel that obligation.

## THE CIVILIZED AND THE UNCIVILIZED.

Pomare II. (of the Society Islands) was excessively fond of distilled spirits; yet such was his conviction of their uselessness and their pernicious influences, that he would not permit distillation in his dominions. It had been practised to a great extent; and Pomare was so fond of spirits, that, when brought to the Island by foreigners, he could not resist the temptation to purchase, and

to drink to intoxication. That he should prohibit distillation therefore, even for himself, is a striking evidence of the clearness with which he saw the incompatibility of doing any thing to encourage spirit drinking with the principles of Christianity and his duties as a ruler.—A late letter from one of the Society Islands says; "Rum has been brought to our people's doors in casks, but they would not buy it. As far as I can discover, only two of our church members purchased it at all. One had four bottles, which he sold the next day for cloth; the other had ten, which he bartered away for other property." Mr. Ellis formerly missionary at the Islands says that individuals visiting them for purposes of commerce, have "carried whole cargoes of ardent spirits; and not contented with anchoring their vessels in the ports, have carried these spirits in small quantities from door to door, introducing them to the houses of the people, and offering them at a cheaper rate than usual; well knowing that ardent spirits would tend more to counteract the effect of Christian precepts, than any other means they could employ." "We have no hesitation in asserting that there is more immorality in the stations visited by shipping and corrupted by such profligacy, than is to be found in all the other stations in the South Sea Islands put together."

Very similar is the state of things, and frequently the influence of visitors from Christian countries, on the Sandwich Island. And among the Indians, where missionaries have been established, the same decided and spontaneous condemnation of spirit-drinking and spirit selling is met with; and not unfrequently have unprincipled wretches bearing the Christian name, conducted among them as the kindred spirits mentioned above, do among the distant Islanders.

These facts suggest two remarks: 1. Some unholy influence is suffered to prevail where Christians do any thing to encourage spirit-drinking. Among late converts from heathenism, ignorant as they are, such conduct is seen at once to be incompatible with the spirit and principles of a pure religion which has not yet been dishonored among them, by the inconsistencies of its professors. But for the frequency of the sin, and the indulgence with which we have long been in the habit of regarding it, we should look upon it as our less enlightened brethren do.

2. How important it is, that piety should prevail among sailors! They might act for the truth with great effect, wherever a white sail is seen; but now what multitudes of them counteract every Christian effort, and scatter pollution on every shore!—*Boston Recorder.*

## SUNDAY SCHOOL TEACHER.

The Rev. G. W. Doane of Trinity Church, Boston, has eloquently compared the modern Sunday School Teacher with Socrates and Newton, and finds the balance of moral dignity preponderating in favor of the Teacher. "It was the reputed glory of Socrates, that he brought philosophy down from heaven to dwell in the abodes of men. It is the real glory of the Sunday School system, that it not merely brings down the only true and precious, the divine philosophy, from heaven to dwell with men, but opens before them a way, and floods it with a sea of light, by which, whosoever will, may ascend and dwell in heaven with God. A philosophy,—not like his, for kings and conquerors, and statesmen alone, but for the ignorant, the destitute, the persecuted—the cheerer of dungeon vaults, the lightener of the load of poverty, the solace and the support of sickness and unfriended sorrow. A philosophy, not like his, to 'play round the head,' and leave its boasted teacher to indulge in practices, to which, in the instructions of a Sunday School, it were a shame even to allude—but one that fills the heart, searches out and cleanses its most hidden wickedness, and sweetening the fountain, makes the streams all pure. A philosophy, that in the hour of death does not desert its followers, but stays the heart that faints and fails, upon the sure mercies of the living God, and reveals to the eye that is closing on the unreal pageantry of time, the glories and certainties of the eternal world.—'heaven' opened,



and 'the glory of God, and Jesus standing on the 'right hand of God!'

And, as she sits there, in her meek, Christian love, upon the low bench, an angel of mercy to those else untended lambs, queens and imperial mothers, from their high estate, might well be proud to stoop and do that maiden homage. And, could the soul of Newton from its resting-place come back, and, from its watch tower here on earth, go forth again among the stars, from the wrapt contemplation of the old unfailling fires, the measure of their orbits, and the demonstration of their laws, it might return with joy, and in the humble labors of the Sunday School, win glory that should outshine all his fame, and, in its blessed consequences, outlast the skies on which his name is graven.—*Badger's Weekly Mess.*

#### HABITS AND CUSTOMS OF NATIVES OF NEW SOUTH WALES.

When one dies a natural death, the corpse, shrouded in pieces of bark, is laid on the ground, and four small fires are lighted at the head and feet on either side. A grave is scratched up in the ground and another fire lighted in the hole, which is allowed to burn out; the body of the deceased is then laid upon the ashes, with any little property which belonged to him,—his club, his spear, his clothes,—and the earth is heaped over all. But if the person fell in war, or his blood was shed by murder or chance-medley, his body is not buried, but burnt to dust. Like all savages, the New-Hollanders use their women cruelly. They get their wives by violence, seizing them by storm, or springing upon them from ambush—when, if the unfortunate female makes any resistance, her uncourteous suitor knocks her down with his waddy, (a tremendous cudgel,) and carries her off, on his shoulders, in a state of insensibility, with the blood streaming from the love tokens which he has inflicted on her. Ever afterwards she is his slave; at meals she and her daughters sit behind her husband and her sons, picking the bones, or gorging on the refuse of the garbage with which the lordly sex appease their gluttony, and which are occasionally thrown to them, as dogs are fed in a poor man's family in England. Their cross, deformed, and diseased children are often killed out of the way, but they are very fond of those whom they rear. From the quick and eager exercise of their eyes, in seeking for their prey, they are exceedingly keen-sighted, and discover birds in the trees or venomous reptiles in the grass, where Europeans see nothing. Of serpents they are much afraid, and flee from them as from death. They are proportionately skillful in tracking the kangaroo, the emu, or any other animal over the grass, which might seem to our eyes as undisturbed as though Virgil's Camilla herself had passed over it, without bending a blade or shaking the dust from the blossom of a flower. They follow the trail of their countrymen with equal sagacity and confidence, for leagues together, through woods and over wilds, apparently as printless as the air; and when once they have seen the foot-marks of a European they never forget it, but can instantly recognize the faintest vestige of the same.—*Tyerman and Bennets Voyage.*

#### ROBERT OWEN

A correspondent of the Richmond Telegraph, in a letter dated Edinburgh, Scotland, May 6th, makes the following statements respecting Mr. Owen and his family. Whether the anecdote here related of Mr. O. is true or not, his experiments will undoubtedly result in confirming the truth, that no state or community can permanently prosper with any other religion than the religion of the Bible.—*New York Observer.*

New Lanark, as you know is the scene of Robert Owen's experiments upon human nature. How they are succeeding, I could not accurately learn; but it is impossible not to see that in Scotland, a community of infidels *must* be influenced by the principles of the Bible, whether they intend it or not. And if they are moral, they ought to acknowledge, that surrounded by such a population as almost every parish in Scotland furnishes, they could hardly be otherwise.

Mr. Owen has just lost his wife, who is said to have been truly pious, as was Mr. Dale her father, as is her sister, the wife of a Rev. clergyman of the Church of England with whom I spent an evening. The children of Mr. Owen, constituting a large family, and all I believe, "come to years," are said to have adopted the principles of their father. If however, the following anecdote be true, the mother's principles are more to be relied on, in common life, and in the formation of such a character as inspires confidence, than the principles of the father, he himself being judge.

When about to sail for America, perhaps the first time, his agent in Glasgow is said to have observed to him that the dangers of the sea, the length of the journey, and perhaps the unhealthiness of the climate, rendered it possible that he might not return. "In the event of your decease whom would you select as trustees for the settlement of your estate—those who have been following you lately, or 'the saints?'" "This is a hard question," was the reply—"a close question—but I believe I should prefer the saints." "Adopt the sentiments of your mother," said the dying infidel, Col. Ethan Allen, to his inquiring daughter. Mr. Owen's experiments will issue in this, that after all, the religion of the Bible is the only religion for fallen men. The question may be considered as settled.

#### HOW TO REPROVE A CHILD.

The following remarks on this subject by the Rev. J. Abbot, of Boston, in a sermon recently published, are worthy of the attention of every parent:

A child quarrels with her younger brother at play. The mother interposes to quiet the contention, and then leaves them with a sorrowful countenance, which tells them that she is displeased, but without any direct reproof. The day passes away; the child forgets the occurrence, and supposes that the parents have forgotten it.

When the evening approaches, and the calm and still hour which precedes the time of rest has arrived and all the excitements of the day are allayed, and the mother, alone with her child, is about to leave it for the night,—she says, in a serious, but kind and gentle tone: "My child, do you remember that you were angry with your little brother to-day, and that you struck him?" The sin thus called to the recollection, will come up distinctly to view, and the fact that the mother remembered it so many hours, invests the transaction with an importance in the mind of the child, which no language could attach to it. The time and the circumstances, too, in which it is recalled open the whole heart to the impression which the parent desires to make. "God saw you do this my child," continues the mother, in a kind but serious tone, "and he is much displeased with you. How can you go to sleep to night without asking him to forgive you?"

There are few young children who will not be sincerely sorry for the wrong,—be ready to ask God's forgiveness, and to resolve to do so no more. If it appears that these feelings exist, let the mother express them, in a short and very simple address to God. She may then close the interview by saying, "Now my child, God has heard our prayer. He knows whether you have *felt* what I have been saying. If you have, he has forgiven you, and he will love you, and take care of you to-night, just as if you had not done wrong."

A watchful parent will soon find, after such a lesson as this, an opportunity to convince the child, that to make good resolutions is not an infallible preservative from sin. Another and other transgression will soon occur, and the pupil may be taught by pointing to its own experience, that its own daily sins call for daily penitence and prayer.

#### INWARD PEACE.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. John xiv. 27. All men seek peace, but they seek it where it is not to be found; they seek it in the world, which is ever promising, but can never give us a solid peace: that is the gift of Christ alone, who reconciles man to himself, subdues the pas-

sions, sets bounds to the desires, inspires the hope of eternal bliss, and gives the joy of the Holy Ghost; such a joy as subsists in the midst of sufferings, and flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world cannot interrupt nor diminish.

True peace is not to be found but in the possession of God; and the possession of God cannot be obtained but by faith and obedience: remove all forbidden objects: renounce all unlawful desires: cast off all earnest care and anxiety: desire only God, seek only God: and then you shall have that peace, such a peace as the world will not be able to disturb. For what can disturb you? it poverty, disgrace, disappointments, outward or inward crosses? You shall see all these in the hand of God, as real favors, which he vouchsafes to give you a share in. Then the world will have a new appearance to you, and your peace will prove inviolable.—FENELON.

#### "TWA LITTLE BIRDIES."

There were two sisters in the North who had saved a little property, upon which they lived. When a case was presented to them by a minister, they said, that they cut and carved so close, that if the King himself were to come, they should not have any thing to give him. "Oh, but," said the minister "I do come from the King!" "Well we canna gie ye any thing," "Nae, what not a penny a week!" "A penny a week indeed! why that's just 4s. 4d. a year; nae, we canna do any sic a thing." The minister was casting his eyes about him, and perceiving two birds hanging up in handsome cages, he said, "What hae ye gotten yonder?" "O, only twa little birdies." "And what might they cost ye, now?" "About half-a-croon a piece." "And do they eat any thing?" "Aye, sure, and indeed they do." "And what does their food cost you?" "O, not less than two bawbees and a half, two-pence half-penny a week." "Oh, for shame o' yoursels! for shame o' yourselves! to spend twall shillings a year upon twa little birdies that ne'er lay one egg, and ha' naething to gi' to the cause of God!" "Well, but now we ha' gotten them, what would ye ha' us do wi' em?" "Do wi' em—why open the window and let them fly awa!" Now, my friends, if you have got any little birdies, any thing that would prevent your giving to the cause of God, open the windows, and let them go immediately.—*Rev. J. Edwards, at London Home Miss. Ann.*

#### ANECDOTE OF WASHINGTON.

The surprise and capture of the Hessian troops at Trenton is a well remembered event in our revolutionary history. It occurred at the darkest period of the struggle, and it was in the hour when the hopes of the most sanguine had almost failed, that God so signally interposed to save our land.

On that eventful morning, Colonel Biddle, of Philadelphia, rode by the side of Washington, and it is from his oft-repeated relation of the circumstances of that contest that we have derived our knowledge of the following interesting fact:

The American troops crossed the Delaware about nine miles above Trenton, and marched in two divisions upon the town. This unexpected approach and vigorous attack of foes supposed to be dispirited and defeated, was completely successful; and although the floating ice in the river had delayed the crossing, and it was eight o'clock when Washington entered the village, the victory was gained with an ease altogether unexpected. In a few minutes all the outguards were driven in, and the American forces having surrounded the town, resistance became fruitless, and the enemy surrendered. When this event was communicated to Washington, he was pressing forward, and animating his troops by his voice and example. Instantly checking his horse, and throwing the reins upon his neck, the venerable man raised his hands and eyes to heaven, and thus silently and emphatically acknowledged whence the victory had come, and what aid he had implored to guard his beloved country in the perilous conflict. It was not until the lapse of about a minute that he paused from his devout thankfulness, and ordered the troops to stand to their arms.



## FIRST LAW AGAINST SLAVERY.

The following document is said to be the first act of any government designed to prevent enslaving the negroes. It was recently copied by the venerable Moses Brown, of Providence, from the records of the colony of Rhode Island, and inserted in a Providence paper. It does great credit to Rhode Island.—*N. Y. Obs.*

"At a general Court held at Warwick, the 18th of May, 1652.

"Whereas there is a common course practised among Englishmen, to buy negroes to that end they may have them for service or slaves forever; for the preventing of such practices among us, let it be ordered, that no black mankind or white being shall be forced, by covenant, bond, or otherwise, to serve any man or his assignees longer than ten years, or until they come to be twenty-four years of age, if they be taken in under fourteen, from the time of their coming within the liberties of this Colony—at the end or term of ten years to set them free, as the manner is with the English servants. And that man that will not let them go free, or shall sell them away elsewhere, to that end they may be enslaved to others for a longer time, he or they shall forfeit to the colony forty pounds."

To the credit of the members that enacted this law, says Mr. B., I subjoin their names from the record.

The general officers were John Smith, President; Thomas Olney, General Assistant, from Providence; Samuel Gorton, from Warwick; John Green, General Recorder; Randal Holden, Treasurer; Hugh Bewett, General Sergeant.

The commissioners were from Providence,—Robert Williams, Gregory Dexter, Richard Waterman, Thomas Harris, William Wickenden, and Hugh Bewett; from Warwick,—Samuel Gorton, John Wickes, John Smith, Randal Holden, John Green, Jr. and Ezekiel Holiman.

## TEMPERANCE IN LONDON.

By letters just received in this city, from London, we learn, that the Temperance Cause is making most gratifying progress in England. The London Temperance Association are about to resolve themselves into a Society by the name of the *British and Foreign Temperance Society*. The Solicitor General for Ireland advocated the measure, and in one of his speeches, said that Sir James Mackintosh had declared his adhesion to the Temperance Society, and is ready to plead its cause when called upon. The Chairman of one of the meetings, pledged himself to give £50, in case a British and Foreign Society should be formed. Another individual, a member of the London Temperance Society Committee, pledged himself to give a sum double to that which any other member of the Committee should give. A great meeting is soon to be held in Liverpool, for the purpose of forming a Temperance Society.—It is stated, that the late meetings have been much talked about at Court, and that Lord John Russell, and Lady Holland in particular, had manifested their warm approbation. The Bishop of Sodor and Man sent a request that an individual might proceed to his diocese, to form a Temperance Society there. Similar requests were making from a great number of towns in the vicinity of London. Dr. John Pye Smith, after reading Prof. Stuart's Prize Essay, declared that he was convinced that it was his duty to *put away wine*.—*Boston Recorder*.

## TEMPERANCE IN SWEDEN.

The Journal of Humanity copies from the (British) Christian Advocate, dated Stockholm, April 8, 1831, giving an account of the introduction and progress of the Temperance reformation in that country. Sweden, we believe, is the country in which the use of alcohol as a drink in health first commenced. We are not surprised to learn, therefore, what dreadful ravages it had made there. Though the country contains no more than 3,000,000 inhabitants, there are in it 63,000 distilleries, of brandy, &c. The practice of drinking it three times a day, or a glass before each meal, had become very nearly universal among

all ranks, and the effects, especially on the poor and ignorant, was most deplorable.

The first waking up to the subject was caused by the accounts of Temperance Societies in this country; but, as we might expect, it appeared like a hopeless task to reform 3,000,000 of drinkers, whose habits were backed up by the pecuniary interest of 63,000 distillers, and innumerable venders; especially as the revenue of the government, the nobility, the clergy, and the income of the farmers, was derived in a great measure from the consumption of this detestable drink.

Mr. Scott, the author of the letter, states that the first efficient operations were commenced Oct. 23, 1830, by Mr. Owen, who had more than 100 workmen in his employment, in whose wretchedness he saw pressing necessity for effort. On that day he published a tract in and from some English publications. Notwithstanding the arguments of Messrs. Scott and Owen, the latter of whom published another tract, addressed "To the moderate drinkers of brandy," the first society adopted a constitution which allowed the "moderate use." It has less than 40 members, is ridiculed in the newspapers, and does nothing.

The second society, on the principle of *entire abstinence*, was formed February 18. To this 60 persons affixed their names, and at the next meeting a month after, the number increased to 240, and by the 8th of April to 500. The same indirect influence was beginning to be felt there as in this country. Numbers left off drinking who refused to sign their names; and those who drank diminished the quantity. Newspapers all set themselves against intemperance, and most of them, on the ground of total abstinence. The investigations, disclosed the poisonous qualities of the common brandy. Verdigris, from the copper utensils employed in distilling—rotten potatoes and spoiled grain, communicating poisonous qualities to the liquor—and ARSENIC, put in to give it a sharp taste when the spirit was reduced to great weakness, were shown to be the accompaniments of the brandy. Famine also was produced in some districts by the distillation of grain—in one district 5 persons starved to death in sight of several distilleries where grain was transferring into brandy.

Mean while the temporizing society which allowed moderate drinking had effected nothing, and was losing its credit.

MILTON'S "DARK FROM EXCESS OF LIGHT,"—ANTICIPATED AND APPLIED BY R. JOSHUA IN ANSWER TO A DEMAND OF THE EMPEROR TRAJAN.

"You teach," said the emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides among your nation. I should like to see him."—"God's presence is indeed every where," replied Joshua, "but he cannot be seen no mortal eye can behold his glory."—The emperor insisted. "Well said Joshua, 'suppose we try to look first at some of his ambassadors?'—The emperor consented.—The Rabbi took him into the open air at noon day, and bid him look at the sun in its meridian splendour.—"I cannot," said Trajan, "the light dazzles me."—"Thou art unable said Joshua, 'to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate you!'"—T. CHOLIN.

A formal minister contracts a calousness by his insensible way of handling divine matters, by which he becomes hardened against them and by which he is so far put out of the reach of conviction, in all the ordinary means of grace, that it is scarcely possible he can ever be awakened, and by consequence, that he can be saved.—MASSILON.

## GAMBIER OBSERVER.

GAMBIER, FRIDAY, OCTOBER 7, 1831.

It is proper to state that the gentleman who is to take charge of this paper, having gone to settle his affairs at his former residence, has not yet returned.

REV. CHARLES P. McILVAINE.—It cannot fail to be gratifying to Ohio Episcopalians to learn, that about the same

time in which this Diocese was making choice of the above named gentleman, as Bishop, he was receiving (we trust not accepting) a call to the rectorship of St. Paul's Church, Boston, to supply the place of the Rev. Alonzo Potter, who has been compelled by ill health to resign his charge and accept a professorship in Union College. St. Paul's, Boston, is one of the very first parishes in the United States, for wealth, talent and refinement.

A USEFUL WORK.—Professor Turton of Cambridge, England, is about to publish a selection from the Latin and Greek Fathers of the first four centuries, in the original, for the use of students of Divinity. We can hardly conceive of any thing of the nature more likely to be useful, especially a selection from the Greek Fathers.—Professor Stewart of Andover, in his commentary on the Epistle to Hebrews, gave the world to understand that he had ready for the press a work of Theophylact's, and would publish it as soon as it met the necessary patronage.—Why has it not received it?

GENERAL MISSIONARY SOCIETY.—We would ask the attention of our brethren to a short article from the last Missionary Paper, in our present number. Ought not the measure proposed to meet the wants of our Missionary Society, be forthwith adopted in every parish? And if the individual reader of that article should possess any means, if he have withal "a willing mind, a missionary spirit, and a love for perishing souls," ought he not contribute something, according to these means, to aid in this good cause?

In a letter from a correspondent who has lately crossed the Atlantic, received by the editors of the New York Observer, is the following:—

Although one half of the passengers were catholics, and one of them a catholic clergyman, they united cheerfully with the other passengers and the crew in worship, thus making a congregation of nearly forty souls. The service had the effect to make all civil and sedate on the Sabbath, and opened the way for interesting and private conversations on the subject of religion, and particularly with our catholic friends, who were unaccustomed to such naked forms of worship, and to them, more naked truths of scripture. I always like to preach to seamen, and am more and more persuaded that if the means of grace were multiplied among them, as they ought to be, we should soon see them carrying the attractions of religious example into those numerous foreign ports where they now prejudice the unevangelized world against all that bears the name of christian.

RECENT EVENTS.—These are truly eventful times. We find that during the short intermission of this publication, news has accumulated upon us so fast that we can do little more than give a catalogue of the items.—In Belgium, the armistice having ended, war commenced again, the Prince of Orange heading the Dutch, and King Leopold the Belgians. The latter having been defeated notwithstanding the great exertions of their King, were saved from complete overthrow by the French under General Gerard. Peace is now restored. The difficulties existing between France and Portugal have been settled by the humiliation of the latter. The French fleet, under rear-admiral Roussin, on the 11th of July, forced an entrance into the Tagus, and having silenced the batteries, and eight ships of war, took its station under the quays of Lisbon, immediately in front of the Palace. To save the city the Portuguese government entered into the following treaty:—

That there shall be an indemnity in money to each of the French personages who were imprisoned and banished, and a revocation of the edict against them.—that the judges who pronounced sentence against them shall be dismissed;—that the same penalty be adjudged to the intendant general of Police; that an indemnification of eight hundred thousand francs be paid for the expenses of the expedition; and that a further sum hereafter to be agreed upon between the two governments, shall be given as a reimbursement to the French merchants for the damages sustained in their commerce.

In the Papal states there has been another revolution. As soon as the Austrian troops were withdrawn from Faenza, the people revolted again. This was about the middle of July. Faenza has a population of 12,000.

In France the Chamber of deputies assembled on 23d July. The ministry finding they could command only a majority of five, resigned; but afterwards consented to continue in office for a time. Their influence has since increased.

From Poland nothing decisive has been yet heard. France has offered her mediation to rescue that country from the power of Russia.

South America is still in confusion in different parts. In Rio Janeiro there was an insurrection in July. There is war between Bolivia and Peru, and the latter country is in a state of civil war also. Upon the state of the Southern continent generally the New York Observer makes the following remarks:—



Spanish America, is tossed about on the waves of anarchy and confusion. Revolution follows revolution in endless succession, and the prospect of a stable government is apparently more distant than ever. The question we think must force itself upon every reflecting citizen of our republic, as he reads the account of these incessant and fruitless changes in South America, What makes us to differ? The true answer is, 'The religion of the Bible, a religion which fosters industry, obedience to the laws, and the sacrifice of private interest for the public good.' The influence of this religion pervades our nation to an extent unequalled in any other on the globe, and affords the best security for the permanence and continued prosperity of our republic.

The island of Barbadoes has been swept by a most destructive hurricane, and in our own land there have been several violent storms and freshets.

There has been an insurrection of the Negroes in some parts of Maryland in which several lives were lost. By the last accounts the people in North Carolina were in great alarm from the same cause.

## INTELLIGENCE.

### DOMESTIC.

**Partial Convocations.**—From the Episcopal Watchman we learn, that the Rt. Rev. Bishop Brownell, in the course of his visitation through the western part of his diocese, will hold a Convention of such of the Clergy as may find it convenient to attend, at Watertown, on the 13th and 14th of October. The Bishop designs also to invite partial Convocations of the clergy, in the counties of New London and Fairfield, during his visitation in those parts of the Diocese. We heartily commend this plan, as well for its convenience and practical wisdom, as for its primitive simplicity. It was so that Paul, when, on his way to Jerusalem, hasting, if it were possible, to be there on the day of Pentecost, he passed through Miletus, sent thence to Ephesus, and, calling the elders of the church, delivered to them that most memorable charge. We cannot but think that it would be a happy thing for the Church, if the successors of the apostles among us, were to adopt the practice of St. Paul; and calling together "the elders," whenever and wherever they might find it convenient, charge them to take heed unto themselves, and to all the flock over which the Holy Ghost hath made them overseers. To mention no other advantages of such a practice,—common, as is well known, in the parent Church of England,—it would tend, as nothing else can, to promote the acquaintance of the Bishop with his diocese, and with his clergy, and of the clergy with each other. Conventions, we all know, are rare, are numerous and often unwieldy in size, and are necessarily occupied with the forms and details of business. Convocations of a whole diocese must occasion to distant members, great expense, fatigue, and loss of time, and will consequently be neglected. *Partial Convocations* obviate these evils. They afford opportunities of free and unreserved intercourse. Like family meetings, they promote mutual good will. The presence of his sons in the Church encourages the heart, and strengthens the hands of the Bishop. The presence, the wisdom, the example of their spiritual father prevents the local and sectional tendency which such meetings of the clergy might otherwise have, and tends to the instruction, the confirmation, the edification of all.—*Banner of the Church.*

The Episcopal Recorder adds the following remarks:—We take it for granted that the meetings proposed are not designed exclusively, or even principally, for purposes of business. Such matters are usually transacted in convention. Nor can they be intended merely for the exercise of social and fraternal feeling amongst the clergy, delightful and every way profitable as that would be. We have not a doubt that the brethren which may be convened on these occasions, while they feel their kind affections towards each other glow with more than usual fervency, will be animated by a holy compassion for the perishing multitudes around them. Many a note of warning, entreaty, and invitation, will be sounded; and many souls, we would fain hope, rescued from eternal ruin, as the reward of their faithful labors. May the example thus judiciously presented to the Church at large in the diocese of Connecticut, be universally adopted.

**Noble Resolution of the New-Jersey Bible Society.**—At the Annual Meeting of the New-Jersey Bible Society, in New-Brunswick, on the 30th ult. the following motion was made by the Rev. William T. Hamilton, of Newark, and seconded by Samuel Bayard, Esq. of Princeton.

*Resolved,* That in the opinion of this Society, it is expedient that the different Bible Societies in New-Jersey should unite their efforts, with the view of supplying, as soon as it may be practicable, the inhabitants of the Sandwich Islands with copies of the Holy Scriptures, or with such portions of them as may be translated into the language of those Islands.

The resolution was *unanimously adopted*, and an Executive Committee was appointed to correspond with the other Bible Societies embraced in the resolution, and to adopt such other measures as the committee may consider expedient, in effecting the purpose of the society.—*New-York Observer.*

New-Haven papers state that Col. Trumbull has consented to place his celebrated pictures, eight of them historical pieces, in the charge of the College, to become at his decease the property of the College—on these conditions. Colonel T. is to receive an annuity during life, from the avails of the collection or other sources—and those avails after his decease,

shall be appropriated to the education of indigent young men. Copies of these paintings are also placed in Hartford, in charge of Trustees for the same purpose of educating indigent students.

Intelligence from all quarters of South Carolina and Georgia represent the late freshet to have been most destructive to the Rice crops.

A letter from Augusta, received at Savannah, estimates the loss sustained upon the Savannah River by the Freshet, at two and a half million of dollars.

Col. Aaron Burr attended the Tremont Theatre, in Boston, week before last. Col. B. is now nearly 79, and has just returned from a visit 'down East.' Fifty six years ago he sailed from Newburyport with 1100 men, under Arnold—went up the Kennebec, and through the woods to Quebec; was aid to Montgomery, and was near him when he fell.

A quarantine has been established at New Bedford, on vessels from the Baltic and Mediterranean; and is recommended in the papers to the neighboring ports.

On Saturday afternoon, in Philadelphia, at an adjourned meeting of the friends of Poland, "a number of young gentlemen came forward and inscribed themselves as volunteers in the cause," and it was resolved, "that Mr. F. G. Smith be requested to meet the committee on Wednesday, to lay before them his views of the practicability of passing through Europe to the seat of war."

**Catholic Appeal to the People.**—We have lately seen two letters, says the Southern Religious Telegraph, in a certain Roman Catholic newspaper, addressed "to the candid and unprejudiced American People?" The writer endeavors to awaken the sympathies of our good citizens in behalf of the poor Catholics—who seem to view the arguments directed against their doctrines, and the feelings with which their superstitious ceremonies are regarded by Protestants, as a sort of persecution.

**Washington College.** At a late meeting of the Trustees of Washington College, William M. Holland, A. M., was appointed Professor of Ancient Languages in this Institution. We understand that he has accepted the appointment.

**Valley of the Mississippi.**—Communicants—Baptist, 85,611; Presbyterians, 60, 625; Methodists, 190,014; Ministers—Baptist, 1,036; Presbyterian, 540; Methodists, (itinerant) 670.

**Consecration of Bishop Ives.**—This interesting event took place on Thursday, the 22d of September, in Trinity Church, Philadelphia. The services commenced at half after 10 o'clock, A. M. The venerable Presiding Bishop, Bishop ODERDUNK, of New York, Bishop ODERDUNK of Pa. and a large number of Clergy, were present. Morning prayer was read by Rev. Dr. BERRIAN, of Trinity Church, New York, the Lessons by Rev. Dr. DE LANCEY, of the university of Pennsylvania; the commendations by Rt. Rev. Bishop WHITE; the Epistle by Rt. Rev. B. T. ODERDUNK; the Gospel by Rt. Rev. H. U. ODERDUNK.

The Bishop elect was presented to the presiding Bishop, by the Rt. Rev. Bishop of New York, and the Assistant Bishop of Pa. The testimonials from the Convention of North Carolina were read by Mr. WINSLOW, a layman from that diocese; those from the Standing Committee by the Rev. Dr. MEADE; and those expressive of the consent of the absent Bishops by the Rev. Dr. MONTGOMERY.

The sermon was preached by the Bishop of the Diocese of New York, from Ephesians, chapter 2, v. 19, 20. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

We understand that the Rev. FREDERICK BEASLY, Jr. has accepted the Rectorship of Trinity Church, Easton, Pa.

The Rev. SAMUEL W. SELDEN has accepted a call to the Georgetown church, and St. Paul's, in the western part of this Diocese.

The Rev. BENJAMIN C. CUTLER, has accepted a call to Grace Church, Providence. Mr. C. has been officiating for some time past in Leesburg, Va.

The Rev. BENJAMIN J. HAIGHT has accepted an invitation to become the Rector of St. Peter's church, N. Y. in the neighborhood of the General Theological Seminary, and the Rev. SAMUEL C. STRATTON, late of Maryland, will take charge of Trinity Church, New-Haven, Connecticut.

The Rev. B. KEARNEY was instituted in the Rectorship of St. John's Church, Canandaigua, by the Rt. Rev. Bishop ODERDUNK, of New York, on the 12th ult. Several of the neighboring clergy attended. Prayers were read by the President of Geneva College, and the lessons by Rev. Mr. COLTON, of Rochester.

**Ordination.**—On Sunday, the 4th of September, Mr. THOS. S. DAVIS, was ordained Deacon, by the Rt. Rev. Bishop BROWNELL, in Christ Church, Hartford.

**Consecration.**—The Episcopal Church in Burryville, Frederick county, Va., was consecrated by Bishop Meade, on Friday, the 19th of August.

**Convention of Vermont,** was held at Arlington, on Wednesday, the 31st of August. The Rt. Rev. Bishop Griswold presided. Resolutions were unanimously passed approving of the erection of Vermont into a separate diocese, and instructing her Secretary to apply to the diocesan and State Conventions for permission to elect a Bishop for herself. A new church edifice, a beautiful Gothic structure, was consecrated to the service of Almighty God, by the name of *St. James Church* at Arlington. Confirmation was administered to 30 persons. On Tuesday, Sept. 1st, the Rector, the Rev. Mr. Perkins was admitted to Priest's orders.—*Episcopal Watchman.*

## FOREIGN.

**Blind Asylum in Liverpool.**—We are indebted to the politeness of an esteemed friend for permission to publish the following letter recently received from a highly respectable citizen of Philadelphia, now on a visit to Europe.—*Bost. Rec. Liverpool, July 1, 1831.*

As you intimated a wish, previous to my leaving Philadelphia, that I should procure some information relative to the Blind Asylum, I have, among other interesting objects in this place, visited that institution. Time did not permit me to make that personal investigation, which would enable me to give you particular details of this useful and charitable establishment. I however transmit herewith a printed report, which will give you some idea of the manner in which it is conducted.

The building itself is a plain two story erection, situated in a populous part of the town, and built up as an oblong square, the interior presenting an open space neatly paved. Workshops run around this court, both above and on the ground floor. The inmates at present are about 120, male and female, and are employed in separate apartments. The branches of industry practised by these unfortunate blind persons, are basket-making, in which they appear to excel; shoemaking, weaving principally narrow carpeting, of the Venetian kind; and a rope-walk for spinning twine and yarn appears to answer very well. I understand there is a good deal of trouble in learning them any of the handicraft trades, but many of them display great musical talent, which is cultivated in the School for the Blind with much success.

A church opposite the building, to which the blind have a communication by a subterraneous passage, has been built by subscription, and is well supported. A popular preacher of the Established Church officiates every Sunday. As you enter the door, two of the respectable contributors attend with plates to receive such donations as visitors, who are not members, think proper to bestow. Nothing less than 6d is received, and as much more as you think proper. A stranger is here always sure of getting a seat in a comfortable pew, to which he feels he has some right, in consequence of his cash donation, which, together with the regular pew rents to those who have permanent seats, raise a handsome revenue for the support of the blind. The excellence of the music, and the talent of the present clergyman, make it very desirable, as well as fashionable to own a pew in this church.—*Am. Sent.*

**Cholera Morbus and Ardent Spirits.**—The following extract is from a letter written by a physician at Warsaw:—

"The alarm and uneasiness of those who are not afflicted with cholera, and who will probably never have it, give us as much trouble and occupation as those who are laboring under the complaint. It should be the duty of every medical attendant to tranquilize the minds of those who are merely attacked by the malady of fear. It is an ascertained fact that cholera does not select its victims at random, as some pretend; on the contrary, this disease has up to the present time spared all those who have led a regular life and resided in healthy situations, whereas those persons whose constitutions had been broken down by excess and dissipation have invariably been attacked by this scourge. It has been proved that out of 100 individuals carried off by cholera, 90 were addicted to the abuse of spirituous liquors. The ravages which the complaint will make amongst the Russians must be immense, as they are in the constant habit of drinking brandy. Marshal Diebitsch used to drink brandy and punch frequently during the day.

"The women very rarely become addicted to the use of spirituous liquors; few of them have been attacked by the cholera.

"Thus we should live temperately, employing the necessary precautions, and we may rely on being spared by this formidable disease."

It has hitherto been customary that the bishops when attending the house of Lords, should appear in full costume, a part of which consists in the use of an immense full-bottomed wig. Dr. Perey, the Bishop of Carlisle, and Dr. Bagot, the Bishop of Oxford, have at length broken through this immemorial usage, and appeared in their places *without wigs*. We are happy to observe even this slight indication of a disposition on the part of men high in office to disencumber their Church of the multitude of antiquated forms "more honored in the breach than the observance," which now present fair marks for the wit and malice of its enemies.—*The Churchman.*

**Episcopal Church in Ireland.**—There are 4 Archbishops; 18 Bishops, Rectors, Vicars, and perpetual Curates about 700; Assistant Curates about 550; members and supporters estimated at 1,000,000.

**Curious Document.**—Ministers have at this moment in their possession a list of 1500 individuals, in or near London, whose private fortunes would pay off the national debt. Of course the list is only interesting, or of value, as indicating the mass of wealth in the country, as one could not have imagined, at first sight, that the private fortunes of any 1500 individuals in the empire could be to such an extent.—*London paper.*

A Hebrew Christian church has been opened in Liverpool, England, by the Rev. H. S. Joseph, late rabbi of Liverpool. Mr. J. preached on the occasion, from Rom. x. 1.—"Brethren, my heart's desire," &c. Several of the Jews were present.

**Snow on Railways.**—Jeremiah Grime, of Bury, in England, has taken out a patent for a method of dissolving snow and ice on Railways. Nothing has yet been publicly stated as to what his method consists in.

Liverpool papers of August 11th say: The French at Algiers were constantly harassed by the Bedouin Arabs.



## POETRY.

From the Churchman.

## "THE REIGN OF HEAVEN."†

"THY KINGDOM COME!" Be every heart  
A small but saintly realm,  
Where no rebellious sin hath part,  
No passions overwhelm!  
O'er might of mind, o'er strength of soul,  
Erect thy stately throne,  
And rule in absolute control,  
Unrival'd and alone!

"THY KINGDOM COME!" For Zion's sake  
Bring on the rapturous day,  
When thy full glory forth shall break,  
And all the world obey!  
Thine old dominion, Lord, restore,  
Sweet Eden's gates unclose,  
Till earth beneath thy smiles once more,  
Shall blossom as the rose!

"THY KINGDOM COME!" Thy final reign,  
When from corruption free,  
The Spirit shall be met again  
For thy supremacy!  
Celestial consummation bring,  
When man with transport dumb,  
And bliss past all imagining,  
Shall see thy "Kingdom come!"

† Suggested by the Rev. Mr. Doane's admirable sermon with this title, in the last number of the "American Pulpit."

## MISCELLANY.

A COURT OF JUSTICE IN THE SOUTH SEAS.—We have just witnessed the novel scene of a court of justice here. Hard by the chapel, there stands a magnificent purau tree, round about and under the expanded shade of which, long forms for seats were fixed, inclosing a square of about twenty-five feet across. No pains had been taken to clear the ground, which happened to be strewn with loose stones. The judges took their places on the benches. Most of these were secondary chiefs, the superior ones being with Pomare at Tahiti. They were handsomely robed in purau mats and cloth tributes, and straw hats, and made a most respectable appearance. There were nearly thirty of these; among whom one called *Tapuni*, having been previously appointed chairman of the tribunal, was distinguished above the rest by a bunch of black feathers gracefully surmounted with red, in his hat. Hundreds of people seated themselves on the outside of the square. Two young men were then introduced, who sat down quietly at the foot of the tree. These were the culprits; they were charged with having stolen some bread-fruit. Silence and earnest attention prevailed. *Tapuni* now rose, and called upon the accused to stand up, which they immediately did. He then stated the offence for which they were arraigned, and as their guilt was clear, having been detected in the fact, he told them that they had committed rebellion, by breaking the law, outraging the authority of the king, and disgracing the character of their country. One of the young men hereupon frankly confessed that he had perpetrated the theft, and persuaded his comrade to share with him the crime and the plunder. Witnesses are seldom called in such cases, offenders generally acknowledge their misdeeds, and casting themselves on the justice of the court to deal with them accordingly. This is a remarkable circumstance, and we are assured that it is so common as to constitute a trait of national character. A brief conversation followed among the judges, respecting the *utua*, or punishment, to be inflicted on the youths, as they were thus *faahapa*, or found guilty. The sentence was then delivered by the president; this was, that they should each build four fathoms of a wall, now erecting about a plot of taro ground belonging to the king. In such cases, the condemned are allowed their own reasonable time to execute the task required, and it generally happens that their friends, by permission, lend them assistance. We have seen an aged father helping his son to perform hard labor of this kind, which must, nevertheless, be finished to the satisfaction of an authorized inspector. It is remarkable, in the administration of justice here, that when the sentence is pronounced, the criminal is gravely asked whether he himself agrees to it, and he generally replies in the affirmative. There is something very primitive and patriarchal in this simple yet solemn form of conducting trials.

WHYS AND BECAUSES.—"Why is a harp or piano forte, which is well tuned in a morning drawing-room not perfectly in tune when a crowded evening Party has heated the room?"

"Because the expansion of the strings is greater than that of the wooden frame-work; and in cold the reverse will happen."

"Why are urns for hot water, tea-pots, coffee pots, &c. made with wooden or ivory handles?"

"Because, if metal were used, it would conduct the heat so readily that the hand could not bear to touch them; whereas wood and ivory are non-conductors of heat."

"Why does a gate in an iron railing shut loosely and easier in a cold day, and stick in a warm one?"

"Because in the latter there is a greater expansion of the gate and railing than of the earth on which they are placed."

"Why are thin glass tumblers less liable to be broken by boiling water, than thick ones?"

"Because the heat pervades the thin vessel almost instantly, and with impunity, whereas the thicker ones, do not allow a ready passage of heat."

"Why will a vessel which has been filled to the lip with warm liquid, not be full when the liquid has cooled?"

"Because of the expansion of the fluid by heat.—Hence

some cunning dealers in liquors make their purchases in very cold weather, and their sales in warm weather."

"Why is a glass stopper, sticking fast in the neck of a bottle, often released by surrounding the neck with a cloth taken out of hot water, or by immersing the bottle up to the neck?"

"Because the binding ring is thus heated and expanded sooner than the stopper, and so becomes slack or loose upon it."

"Why does straw or flannel prevent the freezing of water in pipes during winter?"

"Because it is a slow conducting screen or covering and thus prevents heat passing out of the pipe. By the same means the heat is retained in steam pipes."

VENERABLE BEDE.—Bede was born at Yarrow, in Northumberland, A. D. 673, and afterwards well educated in Greek and Latin studies, in which he made a proficiency beyond most of his age. He is author of several learned philosophical and mathematical tracts, as also of comments upon the Scripture: but his most valuable piece is his Ecclesiastical History of the Saxons. Being a monk, he studied in his cell; where spending more hours, and to better purpose, than the monks were wont to do, a report was raised that he never went out of it. However, he would not leave it for preferment at Rome, which the Pope had often invited him to.

His learning and piety gained him the surname of *Venerable*. Though the common story which goes about that title's being given him, is this: His scholars having a mind to fix a rhyming tale upon his tomb-stone, as was the custom in those times, the poet wrote,

HAC SUNT IN FOSSA,

BEDÆ OSSA.

Placing the word *ossæ* at the latter end of the verse for the rhyme, but not able to think of any proper epithet that would stand before it. The monk being tired in this perplexity to no purpose, fell asleep; but when he awaked, he found his verse filled up by an angelic hand, standing thus in fair letters upon the tomb:—

HAC SUNT IN FOSSA,

BEDÆ VENERABILIS OSSA.

EXTRAORDINARY POWERS OF MEMORY.—Visiting at Naples a gentleman of the highest intellectual attainments and who, held a distinguished rank among them the men of letters in the last century, he informed us, that the day before he had passed much time in examining a man, not highly educated, who had learned to repeat the whole "*Gerusalemme Liberata*" of Tasso; not only to give it consecutively, but to repeat any given stanza of any given book; to repeat those stanza in utter defiance to the sense, either forwards or backwards, or from the eighth line to the first, alternately the odd and even lines; in short, whatever the passage required, the memory which seemed to cling to the words much more than to the sense, had it at such perfect command, that it could produce it under any form. Our informant went on to state that this singular being was proceeding to learn the *Orlando Furioso* in the same manner. But even this instance is less wonderful than one, as to which we may appeal to any of our readers that happened some twenty years ago to visit Stirling, in Scotland. No such person can have forgotten that poor and uneducated man Blind Jamie, who could actually repeat, after a few minutes consideration, any verse required from any part of the Bible; even the obscurest and least important enumeration of mere proper names not excepted.—*Quarterly Review*

ANECDOTE.—A pleasant anecdote is related of Tunstal, one of the least culpable adversaries of the Reformation among the English bishops. He met with Tindale's translation of the New Testament in its first edition, and was shocked at its tendency to injure the Church of Rome. The book had been printed in Holland. An English merchant who traded with Holland, informed the bishop that he could put him in the way of purchasing the whole edition. The unsuspecting prelate greedily embraced the opportunity, bought up all the copies for a considerable sum, and made a glorious bonfire of them, with no little triumph in the fancied extermination of heresy. Very few months had elapsed before the obnoxious book made its appearance again, in greater plenty than ever. The bishop sent for his agent, and upbraided him with fraudulently withholding part of the edition. He was assured that he had been dealt with fairly—but, as he had paid a good price for the whole edition, the publishers had been enabled, by his means, to put to press immediately another, larger and more accurate!—*Standard Works*.

THE FIRST SAW-MILL.—The old practice in making boards was to split up the logs with wedges; and inconvenient as the practice, it was no easy matter to persuade the world that the thing could be done in any better way. Saw-mills were first used in Europe in the 15th century; but so lately as 1555, an English ambassador, having seen a saw-mill in France, thought it a novelty which deserved a particular description. It is amusing to see how the aversion to labor-saving machinery has always agitated England. The first saw-mill was established by a Dutchman, in 1663; but the public outcry against the new fangled machine was so violent, that the proprietor was forced to decamp with more expedition than ever did a Dutchman before. The evil was thus kept out of England for several years or rather generations; but in 1768, an unlucky timber-merchant, hoping that after so long a time the public would be less watchful of its own interests, made a rash attempt to construct another mill. The guardians of the public welfare, however, were on the alert, and a conscientious mob at once collected and pulled the mill to pieces. Such patriotic spirit could not always last, and now, though we have never here seen the fact distinctly stated, there is reason to believe that saw-mills are used in England.

Diogenes, when mice came about him as he was eating, said; "I see that even Diogenes nourisheth parasites."

## MOUNT VERNON

FEMALE SEMINARY  
AND BOARDING SCHOOL.

THE undersigned will open a Seminary for the reception of Young Ladies, on Monday the 7th of November next, on the following extensive plan, comprising all the solid and higher branches requisite for all the useful and practical purposes of Female Education.

Introductory Class.—Reading, Spelling, Writing and Arithmetic, - - - \$3 per quarter.

Middle Class.—The above with English Grammar, Ancient and Modern Geography - - - \$4 per quarter.

Junior Class.—Chronology, Ancient and Modern History, Rhetoric, Logic, Composition, Natural and Moral Philosophy, Astronomy and Chemistry, - - - \$6 per quarter.

Senior Class.—Review of Arithmetic, Grammar, Geography, Chronology, History, Rhetoric, Logic, Philosophy, Astronomy, Chemistry, with Composition, Botany, Elocution and Belles Lettres, - - - \$8 per quarter.

There will be a public examination and Exhibition at the close of every term. Any scholar may enter either class, and pursue all, or such particular studies as may be desired. It is supposed that it will generally require two quarters in each class, to obtain a thorough knowledge of all the branches named in the regular course, much however will depend on the capacities, attainments and ability of the pupils.

Diplomas will be conferred on those who pursue the regular course of studies, and sustain a good examination.

Degrees will also be conferred on those who distinguish themselves in a partial course. Premiums will also be awarded to the two scholars in each class that shall sustain the best examination.

Rev. Professor SEARROW, }  
Hon. J. B. THOMAS, } are appointed the Examining  
Dr. T. BURR, } Committee.

The importance of an Institution of this kind (which is intended to be a permanent one,) and the advantages Mount Vernon possesses for its establishment, are, it is presumed, too well known to need enumeration. We shall only say, that it is a healthy and pleasant place, near the centre of the State, and in the vicinity of Kenyon College.

Particular attention will be paid to the morals, habits, and accomplishments of those committed to our charge.

E. ALLING,  
MRS. ALLING.

Mount Vernon, Oct. 7.—tf

SCHOOL  
FOR YOUNG LADIES.

MRS. C. SANFORD respectfully informs her friends and the public, that Miss D. WINSLOW has taken charge of her school, who will devote her attention to the instruction of Young Ladies in all the solid branches of Female Education.—Reading, Writing, Grammar, Geography, Arithmetic, Rhetoric, History, Natural and Moral Philosophy, Astronomy and the Use of the Globes. Price of Tuition from two to three dollars per quarter.

A few scholars could be accommodated with board in our family. Others might procure board in respectable families in the neighborhood. Price of board, exclusive of washing, one dollar per week.

The Fall Term will commence on the first Monday in October next.

N. B. All books used in the school furnished if requested. Medina, August 18, 1831.

THE OBSERVER  
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Those who may wish to have their papers discontinued, are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise, it will be considered a new engagement.

\* All communications relative to this paper, must be directed to the Editor, Gambier, Knox Co. Ohio.

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